



The Temple Artisan

Oct. NOV.-DEC., 1921

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

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The Temple Artisan

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No. 5-6

Behold, I give



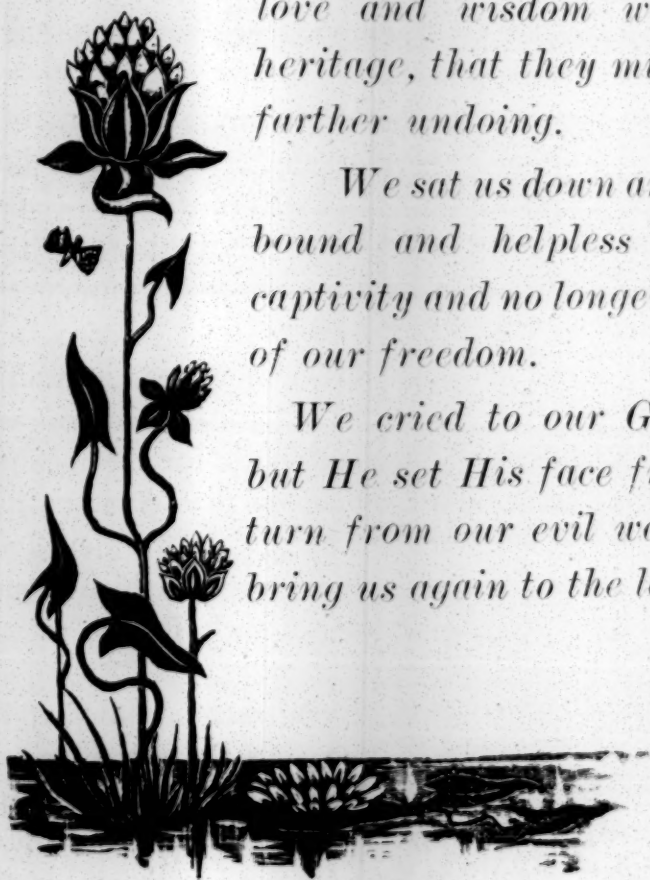
unto thee a key.

CAPTIVES.

They carried us away as captives into a strange land, they, the demons of avarice and sensuality, and required from us the gifts of the Holy Spirit, the powers of love and wisdom which had been our heritage, that they might use them to our farther undoing.

We sat us down and wept, for we were bound and helpless in the place of our captivity and no longer possessed the price of our freedom.

We cried to our God for deliverance, but He set His face from us and bade us turn from our evil ways, then would He bring us again to the land of our desire.



THE UNKNOWABLE.

TEMPLE TEACHINGS. OPEN SERIES No. CLXXVII.

Many of the greatest intellects of all ages have been driven into the depths of atheism and despair by the final recognition of the futility of dependence upon such knowledge as has been gathered by men in previous centuries when the subject of the mystery of the Godhead,—the Unknowable, was approached by them. The utter impossibility of a satisfactory solution of the mystery by the intellect alone, while at the same time a constant inward urge impels him to incessant effort in the search, is sufficient to unbalance the personal mind. Salvation from such a fate can come only from appreciation of the fact that there are still undeveloped senses within man which, if the law of analogy holds true, will be the means by which those unaccountable desires and impulses will one day be satisfied.

Nothing adds to the rebellion of a man of this character more than does the announcement of the coming or the arrival of a self-advertised "Adept," a "Master," who promises to lead his adherents not only up to the gate of spiritual knowledge, but through and beyond what is generally termed the "unknowable," without any corresponding effort on their own part.

From the period when the first prophetic utterances of a racial seer were revealed to a race of people, up to the present time, the announcement of the near precipitation of some tremendous occult force, or the coming of an Angel or an Avatar for the purpose of raising the vibratory rate of this planet, such prophecy or announcement has been succeeded by a flood of imitations.

The present race as a whole has been informed that if its units were to be individually benefitted by means of the advent of an Avatar, they must make conditions of mind and body for the receipt and subsequent use of the forces, to be spread by that Avatar and by such information as would be available, for aid in the development of the principles, qualities or senses by means of which alone it would be possible to perceive the action of such forces, or to recognize the prophesied one.

If occult and profane history have given facts, immediately upon the utterance of such a prophecy by a seer there has arisen a class of pseudo-prophets, self-styled Adepts or Masters, who profess to be able to lead their followers through the great mysteries of life up to complete identification with God with whom all

knowledge lies. Unfortunately, as it would seem, they have had access to ancient records or systems of philosophy wherein certain methods of procedure were outlined for the gaining of supernatural powers, and endorsement of the said methods furnishes incentive to attract the curious and the soul-hungry and to hold them until such time as they learn, to their dismay, that they are no nearer their promised goal than they were at the initial stage of their effort. The preliminary work on which any possible success on occult lines would depend is never required by the said teachers, for such training as is requisite for this purpose demands far more sacrifice, time and effort than either the teacher or the average student would give to it. Consequently, the student eventually finds himself in a similar position to that of one who attempts to study higher mathematics without any previous knowledge of the first principles of arithmetic.

Man is ever trying to climb up to God some other way than by the way God has ordained and will not accept that way until disappointment and despair have driven him back to his starting point, when, if he is wise, he will subject the vacated spaces in his brain, from which their long-time tenants have been expelled, to the action of simple faith and devotion, when he will begin to understand that he can climb up to God only as he becomes God.

No Savior, no Master or Adept in the heavens above or the earth beneath can *carry* man farther up the path to the gods than his own will allows. All that a Master can do is to point out the steps, endeavor to show the disciple how he can obtain the spiritual nourishment he will require on his journey, and give him a staff of knowledge to enable him to protect himself from the antagonistic forces he will inevitably meet on the way; then he must draw in and await the result. All the rest depends upon the individual man.

As a rule, the climber has an intuitive perception that the above is true, yet at the first announcement of a new religious fad, the first sight of some will-o-the-wisp of research, he will leave the safe, sure road and run after the deceiver, never realizing that the very temptation to do so is a test of his ability to tread the sure path to the end, and of his worthiness to receive the aforesaid staff. No man who, "having put his hand to the plow," turns aside to watch his neighbor work *his* particular field is worthy of the effort the Masters might otherwise make in his behalf.

This does not mean that he should deny himself the privilege of study or of investigation in any field of life experience he desires

to enter, but it does mean that, if he has the reasoning powers of the normal man, he must have realized the absolute impossibility of placing his puny intelligence on a par with that of the Godhead, and the futility of trying to establish a claim to the possession of cosmic consciousness. He will recognize his limitations and will refuse to be deceived by any so-called Adept or Master who proposes to teach him how he can attain to a state of infinite wisdom and knowledge while bound by the fetters of matter, for that is practically what it would mean if, in his present state of evolution, he could *know* God in fact.

The claim to such knowledge and the ability to impart that knowledge to others has been the bait held out in every age by the brothers of the shadow to poor, ignorant, soul-hungry humanity. The reasoning power of man, if fully awakened and put to use, ought to show him how utterly futile his efforts to reach his goal under such guidance would prove to be in the end; but his egotism or mental blindness makes of him a victim to the wiles of the deceiver.

Every great religion has its legend of Lucifer—Satan—the fallen Angel, who was banished from heaven for attempting to prove his equality with God. Personal knowledge of God predicates equality with God, for only one on an equality with another can truly *know* that other, whether that one be God or man.

The pseudo-occultists who claim to be able to solve all the mysteries of the universe are too wary to make their claim in simple language easy of interpretation by the ignorant, for that would bring too quick a revulsion to the mind of even a savage. They present their claims in the disguise of some oriental or other mystical formulae, or glibly use the term "cosmic consciousness" or some such ambiguous or all-inclusive term to express that which they offer; while if they have any concept of such a state as that which they term "cosmic consciousness" would indicate, they must surely know that man could not exist on the physical plane for a single hour if he had truly reached that state, for again, to have attained to cosmic consciousness would be literally to have become consciously one with God and on an equality with God.

Not content to grow normally and naturally into a realization or perception of absolute perfection along the God-appointed line—the love line, the line of compassion, the line of sacrifice—the man who has never known what the term *love* really implies, rejects that line and calls it mere sentiment or something else which he claims must be killed out ere a true concept of God is possible; and right there

lies the big stumbling block in the path of development in all such instances. You may note that this repudiation of the Higher love,—compassion—is the key which is generally struck by a pseudo-occultist. He either teaches that such love must be destroyed *in toto*, or he raises passion to the throne of love and sets his followers to worshipping the beast in man. There is but little to choose between the two, for the end of both is alike.

When called upon to make a decision, a disciple finds himself in a quandary in regard to any investigation he is making into the claims of some well-advertised teacher, or finds himself facing a mystery of such a nature as I have indicated, if he would take his stand on the fundamental plank before mentioned and try out every proposition made to him by that one omnipotent, irrevocable principle, he could not be led far astray, for sooner or later every vehicle of the satanic force will reveal its position by either one or both of the false premises previously outlined.

The man who says he loves God while his every act shows indisputable hate of his brethren must be a curiosity to the angels. The man who professes to possess the higher creative power, the *kryashakti*, when he does not function the higher love—universal love—in his life, places himself in the category of falsifiers. The man who could be induced to perform a dishonest act cannot shelter himself under the garment of truth. The man who is not truly humble, universally kind, just and wise could not hold up his head in the presence of the Masters long enough to present his claims to discipleship. The man who is not willing and able to sacrifice his life, his all, for the good of the race to which he belongs will never be able to greatly advance that race.

It has taken millions of years to evolve the vehicle through which the consciousness of the ego can function sufficiently to allow it to become a self-conscious entity; that is, conscious of itself as an evolutionary factor capable of attaining to liberation. Then what satisfactory reason can he have for believing a few months or years are sufficient for the completion of that purpose, *i. e.*—the unifying of his self-consciousness with that of the consciousness of the Cosmos?

H—

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EDITORIAL MIRROR.

"Veil upon Veil will lift, but there must be veil upon veil behind."



From the clod to the angel: from dark superstition to knowledge the consciousness grows deeper and vaster as the successive veils are rent between the mortal and the Supernal Self.



"The Self of matter and the self of spirit can never meet," says the "Voice of the Silence"—one of the twain must disappear. Must disappear when consciousness grows big enough to know that in essence, spirit and matter are one and the same eternally. The apparent difference is because of our limited consciousness, the limitations being the veils between the apparent and the real.



Einstein has expressed in mathematical formulæ the Laws of Relativity that have been known to students of occult philosophy from time immemorial, interims of consciousness. This knowledge being the basis of the philosophical assertion that all matter, time and space are illusions as behind this relative and illusory time, space and matter, is the *real world*—the Absolute—as a foundation on which the *phenomenal* world exists.



In this RADIO-ACTIVE AGE, the teachers of the truths that belong to that age are appearing and striking its key-note in all the fields of science, philosophy and religion that may pertain to the New Order. Likewise, the inventive minds of the world are applying these new truths to new devices that are constantly increasing the sum total of human efficiency in enormous measure. Not the least important is the application of radio-active knowledge to the diagnosis and cure of disease.

On another page of this issue of the ARTISAN is an article on "Racial Purification," based on the electronic work of Dr. Abrams of San Francisco. The discovery of the basic cause of all disease therein referred to is one of the signposts of the times pointing to the redemptive and regenerating work of this radio-active age, which will bring forth a New Humanity—a humanity purified from the sin—the abuse and misuse of the highest creative energies—and which abuse has resulted in the reversal of the normal polarities of groups of electrons composing the creative organs and life fluids and thereby causing transmutations and transformations of normal tissues and cells into the abnormal, with virulent properties. The higher the forces, the more malignant is its inverted expression. DEMON EST DEUS INVERSUS.



The writer having recently taken the course of instruction in Electronic Diagnosis and Treatment, under Dr. Abrams and now using that system in daily practice, rejoices in the opportunity of putting forth through the pages of THE ARTISAN as space will permit the fundamental and absorbingly interesting details of the principles and methods of this Electronic System. *Nowhere on this planet are classes and clinics being held that will be of such fundamental benefit to the future of the human race as are being held daily at Dr. Abrams' laboratory in San Francisco.*



In Upton Sinclair's latest work, "The Book of Life," several pages are devoted to the work of Dr. Abrams. Mr. Sinclair attended the clinics and classes for about two weeks and so speaks from knowledge of what he saw. The exposition in the book shows a clear grasp of the subject as far as it goes, and our readers are referred to it as interesting testimony from a mind trained to observe and deduce.

W. H. D.

A SUPREME BEING.

TEMPLE TEACHINGS. OPEN SERIES NO. CLXXVI.

One of the mistakes many modern students of occultism fall into is in making distinction between the laws which control all life in manifestation, dividing them into divine and human classes. All laws governing the constitution, conservation, and disassociation

of all substance-matter, whatever be the plane of manifestation, are divine laws.

The law which governs the turning of water into steam is as divine as is the law which separates the soul and body of man. The law which governs the action and reaction of the drug called quinine upon the blood of a victim of malaria, is as divine as is the law which governs the healing of other diseased conditions of body and mind by mental or spiritual methods.

There are no human or mechanical laws in the higher acceptance of the terms. By his powers of invention and mechanical skill man is able to take advantage of the divine laws to carry out his purposes. Yet those very powers are powers of the divinity in man, and his success in any field of life depends upon implicit obedience to the divine laws which govern that field. Those laws are divine laws because they were made by a self-created spiritual hierarchy of beings far, far beyond the present power of the humanity of the present age to recognize or understand;—a hierarchy of beings who, in combination, represent the Godhead. While they are not visible nor audible to man, their works—the action of the laws they have made for the unfolding of life in essence into organized form—make their existence a natural sequence.

As the works of this Divine Hierarchy are indicative of their universal service on all planes and in all states of life, so the works of man are indicative of his individual service for himself and other men of his kind. To every human being has been given some particular field of work for the training and performance of which he is best fitted by nature and desire. It matters not whether that work is to rule a nation, to build a road, or to take up some profession or trade; it is his divinely appointed task. As a general thing, his restlessness, his discontent, or tendency to crime are the results of his betrayal of his task, his not raising his work to the highest point of service and efficiency possible to him, thereby losing all interest in it. All that impedes his efforts is by way of preparing and inciting him to raise the scale and quality of his work, for perfection is the ultimate aim of the soul of man.

In one sense the same is true of the Divine Builders of form. All of spiritual evil which impedes the work of the latter in carrying out the dictates of divine law incites them to greater effort. Their work is the ultimate perfection of the body and soul of mankind, the making of and obedience to the laws of evolution

under which the elementary lives encased in gross matter attain to self-consciousness.

There is a tendency among many students of philosophy and science in the present cycle to eliminate belief in the existence of a Supreme Being, a Godhead, and to trust entirely to their interpretation of the laws of evolution to account for the phenomena of life and nature; but even those laws alone give ample evidence of such an existence to the open, unprejudiced mind. For example, the law of demand and supply, the law of opposites,—a divine law, furnishes such evidence.

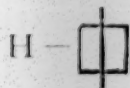
The universal cry which rises from the heart of every human being in its extremities of joy or sorrow for union with or recognition by its God, whatever be the ideal of God he holds in mind, is a proof of the existence of a Supreme Being who can and does answer that cry. The fact that man is sometimes unable to interpret the answer to his plea correctly is no proof to the contrary, for if the plea was not for the benefit of the man or race to which he belonged the answer might not be given in the form desired or might be long delayed. Man cannot express a desire which is not possible of fulfillment on some plane or in some period of life.

There is one central or creative cell or life spark at the heart of every form of manifested life. In man that original cell has unfolded on five planes of life. The intelligence guiding the action of that cell has created from its constituents all the lesser cells which together evolve an organic material form. It has created the form in the sense that it has drawn to itself and organized all the unorganized primordial substance required by that guiding intelligence for the manifestation of the organized form. The same is true of the manifestation of form at the beginning of life on the physical and ethereal or spiritual planes in every great age.

Using his divinely inspired intuition man should be able to reach a reasonable logical deduction regarding the necessity for the existence of a supreme intelligence, a creative Center or God, if he accepts the statements of wise men as to the existence of a similar center in all forms of material life. If the creative cell is a necessity from a purely scientific and material point of view, how much more is a spiritual creative cell, a Supreme Being, a necessity to the soul, the immaterial or spiritual part of humanity, and especially to those souls who know and feel acutely the relation between God and themselves,—the basic unity of God and the soul and spirit of

man. God is in one sense the central or creative cell of the manifested universe—the Central Spiritual Sun.

We can think of the Absolute as of the power or energy which has created unorganized primordial substance; but it is only as individual organized intelligence seizes upon unorganized life force—prana, and brings it into material form that the intellect of man is satisfied of the reasonableness of the philosophy which teaches the existence of a Supreme Being at the point of differentiation between spirit and matter, the point where homogeneous substance or energy becomes heterogeneous matter.



THE TEMPLE BUILDERS

Lesson No. 179

MY IMPRESSIONS OF THE INAUGURATION OF DR. SUN YAT - SEN.

(Continued from June-July ARTISAN)

II.

We had choice seats to watch all the celebrities arriving in their chairs or automobiles. The army and navy officials were in the brightest of uniforms and the Chinese women were clad in their most beautiful silks, which are far more beautiful than any one at home can possibly imagine. The civilian officials were dressed in silk hats, white gloves and either dress suits or tuxedos. Most of the foreigners were also arrayed in their very best.

The parade itself began about eleven and continued until the fireworks and the lantern procession in the evening. The two things that were the most numerous were the wonderful silk banners—even the big painted ones were done on silk—and the “lions” and “dragons.” The first of these could be divided into three classes: (1) those that were very long and narrow and were carried in a horizontal position by two coolies; (2) those that were triangular or square and carried in an upright position; and (3) those that were in all fancy shapes and heavily embroidered, often having much fur trimming also. Even by the middle of the afternoon, after they had been in the rain for several hours, they looked as fresh as could be and only one or two of them had run. The contrast between them and the bunting ones we use at home was very great. The second

thing of particular interest was the variety in "lions." These are great painted "lions" heads (but not like any lions I ever saw or hope to see), with long silk tail pieces made to represent the body. (Even these were in lovely silks). One man worked the head and another crouched under the tail piece and followed the motions of the man in front. Accompanying a "lion" are drums, cymbals and Chinese string and wood instruments. The actors in the "lion" made all kinds of weird contortions in time to this extremely oriental music. The "lions" all differed in color and facial expression. Each actor tried to outdo the others. When they reached the reviewing stand the man with the head would stand on the shoulders of another while the second man would sit on another man's shoulders. They would even go so far as to have the first man on the shoulders of a man sitting on another man's shoulders and the second man standing up instead of sitting. There were three or four so-called "dragons." These had great heads that were too large and heavy for one man to carry and had long bodies from about thirty to seventy-five feet long. Many men would work this body to make it wiggle in the fashion of a snake. Behind each "lion" or "dragon" followed a group of men carrying various kinds of spears and ancient weapons of war. Each of these groups represented some labor guild. There were about fifty of them in all. Behind each group two coolies followed carrying the men's umbrellas, that is when they were not in use, and their food.

Each time a fresh shower would come it was interesting to see the people scatter and the umbrellas come out. In the afternoon it rained all the time. There was quite a bit of confetti throwing. I had never seen quite the same effect before as it made on the tops of all these wet umbrellas. No one really seemed to care whether it rained or not. The soldiers have short capes and hoods of rubber. They just take off or roll up anything that comes below the cape and go leisurely on their way.

After watching the parade for some time from this place we caught sight of the people from the College that were to attend the Reception. They did not look so terribly dressed up so we decided that we would try it and see what happened. As it turned out, nothing did happen except that we were ushered into a beautiful building and hurried right upstairs to the room where the foreigners, and some of the Chinese who were more accustomed to foreign ways, were eating and then left to ourselves. I don't know when I have eaten such a good meal and so beautifully arranged. It was such a feast

as one might have expected from an official at home that was thoroughly acquainted with foreign ways. (By the word "foreign" I mean not Chinese or oriental). As soon as we had eaten all we wanted and had joked with the others about all the unfamiliar names attached to faces we went out to the grandstand that we had looked at in the morning. From there we saw some more of the parade from a very different angle. We were where we could see the parade pass before the stand where they were making a record of every group.

We were a very proud lot when our Ling Naam (Canton Christian College) boys came by. First there was the Middle School band, led by one of the students. Then came some of the College boys in their caps and gowns followed by the Middle School boys in their white uniforms. The Boy Scouts, from the Higher Primary School, acted as a sort of guard of honor, walking by the sides of the older boys to keep the crowd back. Our students were the only group during as much of the parade as we saw, that made any real showing. The uniforms of the other schools were not chic and did not fit well and the students did not seem to know what it means to keep in step and keep their lines straight. Dr. Sun recognized Ling Naam by rising as the boys passed. As Mr. Refo and Mr. Buswell have been drilling the Middle School boys all year, they naturally felt very happy to see how fine they looked and that they were so received by Dr. Sun. Our girls had planned to be in it too, but the heavy rain made them decide not to. I was rather disappointed that they were not there after seeing the girls of so many other schools still marching at three o'clock when they were tired and soaked to the skin. It means more than we can realize that it is possible for the girls to take part in such a thing, and also that they want to do it.

From where we sat we got a fine view of Dr. Sun. He is a very sad but interesting looking man. With him was his second wife. He was very seriously criticised by the Chinese for having this woman with him because even the Chinese do not consider her more than a concubine. There is more feeling than might be because of the fact that his first wife is living in Canton and her son is the mayor of the city. He and his father are not on friendly terms at all. This second wife is one of the most beautiful women I have ever seen. She will grace the position of wife of the President of China more charmingly than the older first wife could do. I sincerely hope that if the rumored bombing takes place that she will not be present.

From the time we reached the city at about ten in the morning

until we left on the launch at three there was not one bit of silence. There was a steady beating of drums that made me sleepy. If there had been any dry and comfortable spot I am sure the four of us would have curled up and had a nap regardless of the continued noise all around. Even the Chinese music is very monotonous. Our sleepiness lasted until we reached home, however, and we all had a good rest before dinner time.

If any spies from the north were present I am sure that they returned very much impressed by the size of the crowd and by the elaborate display of feeling shown throughout the city for some time before the great event.

JEAN LITTLE.

THE EINSTEINIAN UNIVERSE.

(Concluded from June-July number)

We now come to a phase which has a direct bearing on the problem of the fourth dimension; the demonstration that space is not of itself rectilinear. Rectilinear space is a temporary fiction invented for strictly utilitarian purposes, valid up to a certain point. Rectilinear space, which is three-dimensional, is the basis of Euclidian geometry.

But the problems with which Einstein deals required another kind of geometry, and the demonstration led to the hypothesis that space itself is amorphous and its true properties unknown. We may for different purposes ascribe to it any number of dimensions, any geometrical system; and one will be as correct as the other so long as it serves the purpose as well. The geometrical system of the Euclidian requires three dimensions and allows of no more. Einstein's requires four, and a fifth is indicated. In thus proving the multi-dimensional quality of space he did away with the superstition that any certain number of dimensions is an intrinsic property of space and opened to the mind an infinite field of expansion.

Einsteinian geometry bears to ordinary geometry the same relation that ordinary geometry does to that of the duodim in the sheet of paper. And as the duodim could in time learn to express our geometry mathematically, but could never visualize it, could never see the proximity of his two points, so we can express Einstein's geometry without having the slightest ability to picture the kind of universe to which it belongs. In dealing with the fourth dimension we are compelled in the face of visual evidence to admit the

paradox that it lies at right angles with length, breadth and thickness. We are compelled, as it were, to perform an act of faith, letting the new science dominate over what we might call common sense, as the religionist lets his sacred book dominate over the visual evidence before him. The key to this paradox lies in the fact that from the standpoint of absolute space right angles are illusory. It is indeed permissible to go farther and declare that any kind of geometry is illusory from that standpoint, space itself being amorphous.

Imagine the world as existing in a transparent, elastic jelly, which permits free movement, and out of whose substance all things are formed. Imagine that everything therein partakes of any movement or deformation of the jelly. Imagine a set of axes laid out in this jelly, to which all positions and movements can be referred.

Imagine now that pressure is applied to the jelly in such wise that everything, including the axes, becomes curved. But the inhabitants would never know the difference, for all their means of comparison would, like their bodies, be deformed in a uniform manner. Their limbs and the electrons of their bodies would all be deformed alike. If we imagine the light rays by which they perceive following the general curvature, then the axes of reference, which to us now seem curved, to them would seem still straight. Their right angles would still be right angles to them, but something else to us. And to them *our* system would now be deformed, and *our* lines curved. And both would be equally right! Both would be living in the same space, but under different geometrical regimes. The lines of each system would have the relation to the lines of the other which a reflection in a curved mirror has to the real world, and the geometry which is rectilinear and three dimensional to one would not be so to the other. We can imagine this deformation going to extremes, the jelly crushed until the whole system becomes of infinitesimal thinness, and we would then have a true duodimic system. Imagine this jelly reduced to such thinness and then placed over the surface of a sphere so as to cover it exactly, undergoing the necessary deformation. Now this is exactly the relation which our world has to Einsteinian space. Therefore consider the consequences. First, there could be no right angles, and one of the dimensions could not be expressed as a length, but could only appear in differential equations. (In Einstein's work the law of gravity appears only in such equations!) Space would be both finite and

endless, as the surface of a sphere is a complete unit and yet has neither beginning nor end. That which appears to the inhabitant as a straight line is in reality a circle in every sense. Einstein states that a straight line in our space followed to infinity would bring one back to the starting point, surely an idea stimulating to speculation!

Now, to Einstein, time is the fourth dimension of space. ("There is no more intrinsic difference between time and length than there is between breadth and length.") And it is stated that four dimensional time-space is itself again curved in a five dimensional space. If this is also spheroid have we not a bright light on the nature of Eternity? What the fifth dimension is we know not and for the present need not know. Ouspensky believes it to be Eternity itself, lying at right angles with Time. This involves certain difficulties which I cannot discuss here.

The nature of time will form the main thread of later parts of this work. With one more outcome of Einstein's work I wish to deal here, one which leads the mind over a gulf dangerous to sanity itself. There are more fields of adventure to explore in the realm of Mind than ever lay in sweltering jungle or polar snows. And before this book is done I hope to lead where the soul finds itself a naked Loneliness wandering across Outer Horror. The birth of the human body into the outer world is the culmination of physical agony. The agony of the birth of the soul into the Beyond is as much greater as the immediate destiny is nobler. Those who know the meaning of the term Initiation will understand.

Even as all motions are relative, so all magnitudes are likewise. If the whole universe were to shrink over night to the dimensions of a marble we could perceive no change, for all our standards of comparison would suffer the same change. And in reality there would be no change! For the size of a single thing in infinite and otherwise empty space is simply not measurable, it can be measured only by itself. The distinction between large and small is mental only. By *thinking* our lone object large or small we absolutely and literally make it so, as much so as though we squeezed a material object into a smaller size. Einstein shows that even infinitely close objects have no common standard of measurement, if they are in relative motion.

Consider the universe as shrunk to the size of a marble, and we should go on with our daily lives unaware, *for there would be no real change whatever!* Shrink it to the size of the smallest atom,

and still there would be no change. Consider the spinning electrons of the atom as peopled by beings to whom they are giant planets (we have no evidence that they may not be), and imagine our solar system reduced to the same scale. Still no change! Imagine the reduction to continue. As the world becomes infinitely small according to each standard consider the new size as the standard in turn. Literally and absolutely this might go on for eternity; and time would suffer the same change, for the speed of the pendulum, by which we measure time, would increase likewise, and in our infinitesimal universe that which seems a million years to us might be a second. For the speed of life processes, by which we gauge physiological time, would increase in the same ratio. The ant and the bee live as long as we do, for their lives proceed at a more intense rate.

How large is our universe in reality and how long is our time? *There is no size, there is no duration of time!* There is no distinction between the infinitely small and the infinitely large, so long as size is applied to the complete and unique system. Time and space are simply not measurable in the true sense. Space is neither infinitely small nor infinitely great; the duration of time is neither for a moment nor for eternity nor for any given space. To apply magnitudes and measurements of any kind whatever to the universe is simply to throw a mind-born picture on the dark veil which shuts us off from Reality. We ascribe form and size to that which is formless and neither great nor small; or as we may say, greater than the greatest, smaller than the smallest, *and one and the same thing in each case!*

We ascribe a cosmic order, with definite physical and mathematical laws, to that which has no order, no laws, no being, but is a single formless, sizeless, motionless Unity! It is not contained in a point, nor does it stretch through infinite space, nor has it a magnitude anywhere between. It is "the circle whose center is everywhere and whose circumference is nowhere," the "Unknown Darkness before which all knowledge resolves into ignorance."

From "*The Gateway Out of Time and Space*," by Victor A. Endersby.

RACIAL PURIFICATION.

San Francisco, California, is the Centre for a movement known as "The International Association for Racial Purification." The reason for creating this organization is based on the discovery by Dr. Albert Abrams that the disease known as syphilis is the real

cause of nearly all the ills that flesh is heir to. In other words cleanse the racial blood of all syphilitic taint and disease will disappear for Dr. Abrams has found as a result of his brilliant discovery of the electronic nature of disease, that Tuberculosis, Cancer, Sarcoma, Epilepsy, nearly all forms of insanity and nervous diseases, goitres, rheumatism, etc., are the result of a syphilitic soil in the blood, either congenital or acquired. Not only are the tangible diseases mentioned above the direct outgrowth of the syphilitic feeder in the blood stream but it is also shown that the same cause is back of the mentally defective child; as well as of the morally perverted adult so that practically all criminality may be traced to the same source of blood impurity. In other words it is seen that this blood condition unbalances the whole being, not only on the physical but on the mental and moral side of Nature as well.

The syphilitic poison may lie dormant in the system for many years and then suddenly break out in most unexpected and terrible forms, in addition to breaking down the defensive mechanism of the system so that the germs of many other diseases obtain foothold and flourish. The resulting disease will vary according to the tissue and locality that syphilitic germs (*Spirochetes*) attach. Thus, if these germs and their toxins affect the spinal cord or brain, there may result various severe nervous disorders like locomotor ataxia and so on to different types of insanity..

If the *Spirochetes* become active in the cardio-vascular system various types of diseases that have to do with the circulation of the blood results, including arterio-sclerosis (degeneration of the arteries themselves). Then, the bones may be attacked, or digestive system, lungs and any other organ or tissue in the body.

Congenital syphilis is the kind we inherit from our ancestors. Acquired syphilis may be an infection directly from one having a sore of that kind to another contacting same and becoming infected thereby, or it may be accidentally acquired indirectly by some cut or abraded part of the body touching an article on which some one having a syphilitic sore has left some of the germs as on door knobs, drinking glasses, cups, knives, forks, spoons, etc.

In addition to these two types Dr. Abrams has discovered a third variety which he calls bovine syphilis because it is transmitted from the cow through the vaccine used against smallpox. This variety is very common because of the universal prevalence of vaccination. Exposure of the vaccine to blue and yellow light for ten minutes will destroy syphilitic, tuberculosis and strep. germs therein.

It is naturally a great shock to our refined sensibilities to realize that we are all syphilitic, but if it is true, there is a grim duty before us, to rid ourselves of it as well as the children of the race so that our posterity will be free from this distorting blood impurity. Without the use of drugs or vaccines of any kind a child's blood can be purified from this taint in a very short time by the electronic system of healing.

For thousands of years syphilis has been accumulating in the blood of the human race, so that today every human being is tainted to some degree. Pride must go—however cruel the blow to realize that it is our tainted (not our sainted) ancestry that influences us now in so many pathologic ways.

Coincident with the process of purification of children's and adult's blood, must go a propaganda of education on these vital truths. This is the primary purpose of the International Association for Racial Purification, and for San Francisco will include a College of Electronic Medicine where these principles will be taught, as well as the establishment of hospitals and clinics where the purification and healing aspect will be demonstrated. A great work is before us and you can aid by informing yourself of these basic truths and helping to overcome the inertia of the mass of prejudice and ignorance that every new truth must meet. Can you imagine a humanity in which no germ of syphilis existed? No disease, no mental or moral defectives, no insane, no criminality! A humanity through which the vital, mental and spiritual process of nature will flow unobstructed in natural rhythmic cadences—a perfectly balanced humanity who will quickly solve all the vexed problems of the world—political, social and economic and which problems never will be solved by the present syphilized humanity, for as now congenitally affected it is impossible to get a majority of the people of the world together to think normally and agree on any one fundamental question of life.

The New Humanity, in the New Age (the radio-active age), will be a humanity purified of all syphilitic taint or influence.

The International Association for Racial Purification is an incorporated body with annual dues of \$5.00 per year, and its worthy and efficient Secretary is Dr. H. W. de Danneville, 2235 Washington Street, San Francisco, who will be pleased to hear directly from all interested.

W. H. DOWER, M.D.

Haleyon, California.

TEMPLE ACTIVITIES.

Dr. Dower is getting the Halcyon Sanatorium in order for the Electronic System of diagnosis and healing of disease. The diagnostic instruments are already installed and in use, and the Oscilloclast will be installed about December 15, thus permitting healing treatments by the electronic vibrations. Under the new order of things the dining room will be reopened for guests and patients. It is designed to connect the new work with the fundamentals of the Temple work, generally and fundamentally.

* * * *

Mr. and Mrs. Franklin Merrill-Wolff are in Los Angeles for rest and health, contacting incidentally many of the comrades in that vicinity.

* * * *

Dr. and Mrs. Latham True, who were guests at the Sanatorium for about two months, are now in the southern part of the state enjoying California climatic conditions in winter. The musical message these comrades brought to Halcyon is highly appreciated and is still a pleasant memory.

* * * *

Mr. and Mrs. Gourley of Stamford, Conn., are spending the winter at Halcyon. Mrs. Gourley, who was Miss Maplesden, was a member of the Stamford Square and has been an aspiring student of the New Thought for many years. Mr. Gourley has a splendid bass voice, and so the Centre is enriched by the presence of these two new comrades.

* * * *

Miss Farrar is again in Los Angeles for the winter. She comes and goes—and comes again—and we are always glad to see her.

* * * *

Sister Louise Awerdick is still in Los Angeles enjoying close association and work with Mr. Park.

* * * *

Brother Fred Whitney is also in Los Angeles for a time—or half a time, as no doubt his bees will soon be calling him!

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

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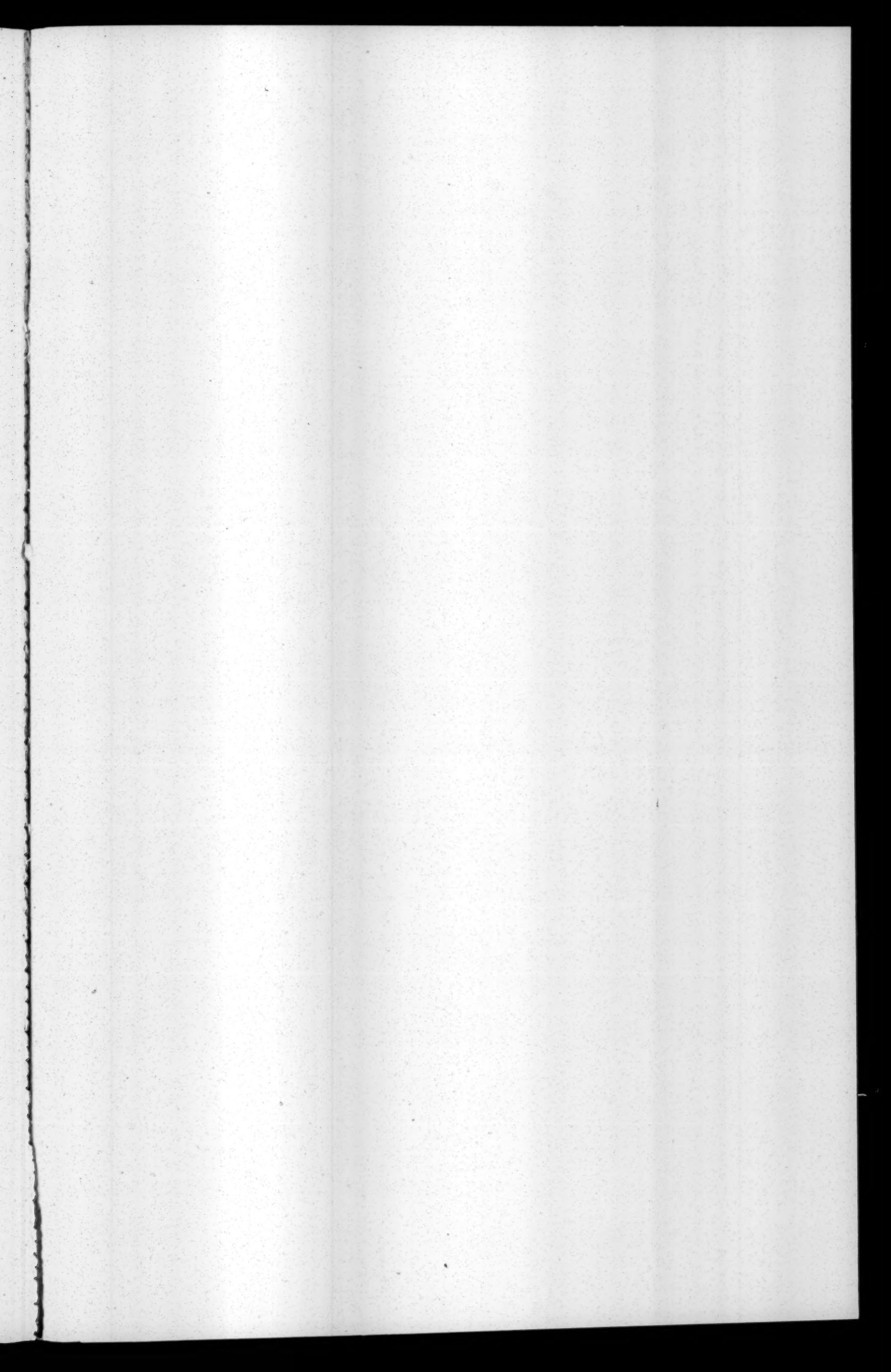
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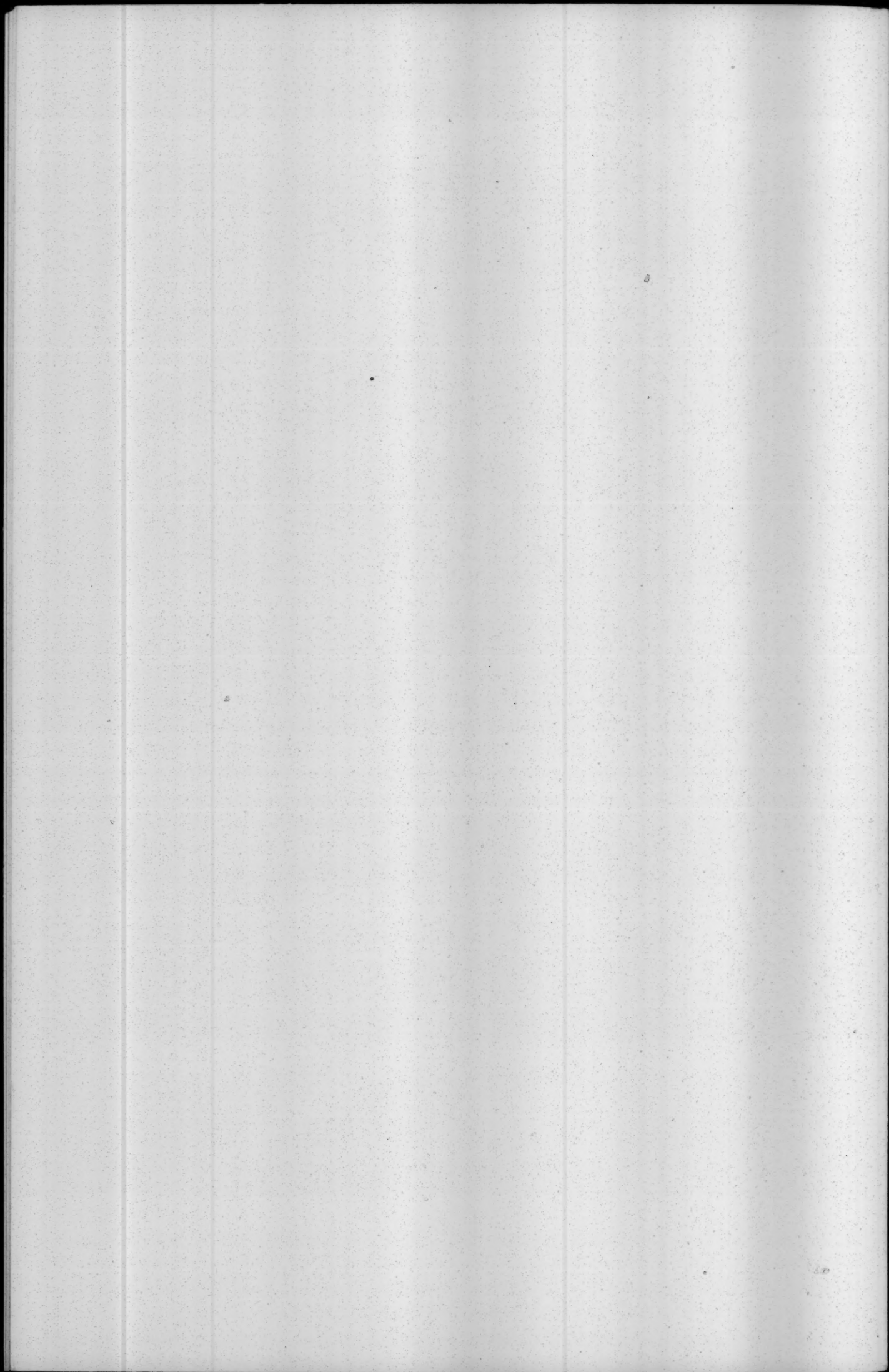
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